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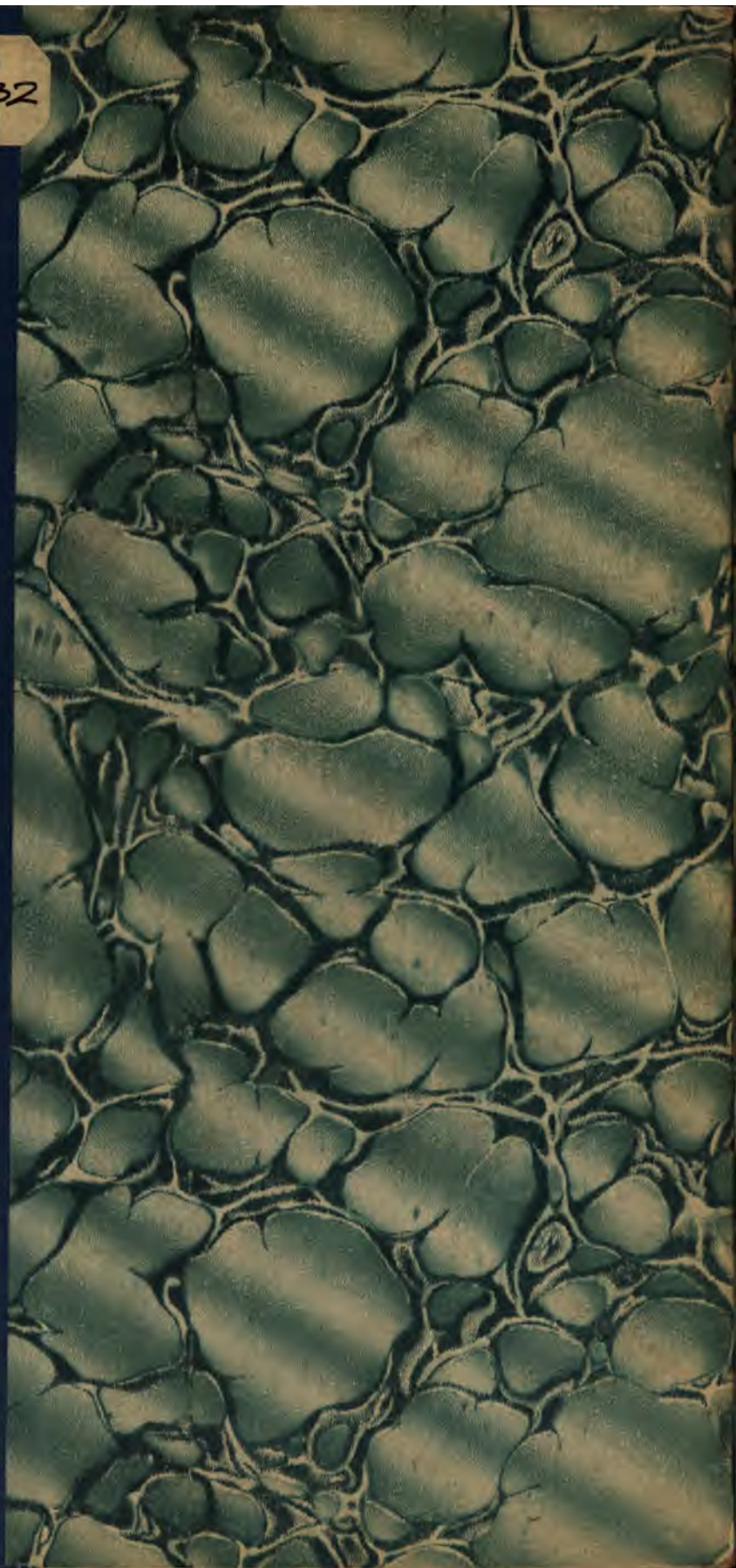
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Bouton - Forty Years' Ministry - 1865

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A

DISCOURSE

COMMEMORATIVE OF A

FORTY YEARS' MINISTRY;

PREACHED ON THE

TWENTY-THIRD OF MARCH, 1865,

BY

NATHANIEL BOUTON,

PASTOR OF THE FIRST CONGREGATIONAL CHURCH AND SOCIETY,

IN CONCORD, N. H.

CONCORD:
FOGG, HADLEY & CO., PRINTERS.
1865.

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Ms 11832.10.11

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Lawrence S. Mayo

PRELIMINARY ARRANGEMENTS.

At a meeting of members of the First Congregational Church and Society in Concord, to consider the subject of the observance of the Fortieth Anniversary of the settlement of Rev. N. Bouton, D. D., as Pastor, a Committee of five was appointed to make arrangements for suitably observing the same. Whereupon the Committee, in behalf of the Society, issued the following notice:

THE FORTIETH ANNIVERSARY

Of the settlement of Rev. N. Bouton, D. D., as pastor of the First Congregational Church and Society in Concord, will be observed on Thursday, the twenty-third day of March instant; at which time a Commemorative Discourse will be delivered in the Church, by Dr. Bouton, commencing at 11 o'clock, A. M.

The Society will hold a Reception for social intercourse and local reminiscences, at the City Hall, at 7 o'clock, P. M.

All present and former members of the Church and Society living in town or elsewhere, and all other residents of Concord interested in the occasion, are respectfully invited to attend.

Respectfully yours, &c.,

J. B. WALKER,
C. F. STEWART,
JOHN BALLARD,
S. SEAVEY,
C. A. ROBINSON,
Committee of Arrangements.

Concord, N. H., March 1, 1865.

DR. BOUTON—DEAR SIR:—At a meeting of the 1st Congregational Society, held April 19, 1865, the following resolution was unanimously adopted:

Resolved, That the thanks of this Society be tendered to Rev. Dr. Bouton for his highly interesting discourse, delivered on the 23d day of March last, upon the occasion of the 40th Anniversary of his ordination as pastor over the 1st Congregational Church and Society in Concord, and that a copy be solicited for publication.

Very respectfully yours,

EDWARD A. MOULTON,

Clerk of Society.

ORDER OF SERVICES IN THE CHURCH,

March 25, 1865, 11 o'clock, A. M.

1. Invocation and Reading of the Scriptures, by Rev. ASA P. TENNEY, pastor of Congregational Church, West Concord.
2. Original Hymn, by Miss EDNA DEAN PROCTOR, of Brooklyn, N. Y., formerly a member of the Congregation.

O LORD ! within this temple met,
Our fervent hearts go up to Thee ;
On all the past thy seal is set ;
Thy present care we grateful see.
Alike through gladness and through tears
Thy love has shaped these forty years.
In summer's heat and winter's cold
The peaceful sabbaths here have flown ;
Our burdens on thy strength been rolled,
Our needs upon thy bounty thrown.
Year after year, this day of seven,
Our souls have found the gate of heaven.
Half of our band have gone from earth,
And we who linger, side by side,
Do but await our glorious birth
Into thy likeness — satisfied !
And soon, within this sacred door,
Pastor and friends shall meet no more.
Yet other feet shall tread these aisles,
While other shepherds feed the flock,
And turn their feet from dangerous wiles,
And lead them to salvation's rock.
Thine is the work, the temple thine,
And here thy light shall constant shine.
We thank Thee for thy mercies past ;
We bless Thee for thy grace to-day ;
And pray that richly, to the last,
Thy love and joy may cheer our way,
Till in that realm the church is one,
Where is no need of moon nor sun !

3. Prayer, by Rev. HENRY E. PARKER, pastor of South Congregational Church, Concord.
4. Commemorative Discourse, by DR. BOUTON.

ORDINATION HYMN.

"Father, how wide thy glory shines !
How high thy wonders rise !
Known through the earth by thousand signs,
By thousands through the skies."

350th SAB. HYMN-BOOK.

5. Prayer, by Rev. WILLIAM R. JEWETT, pastor of Congregational Church, Fisherville.
6. Singing, 86th Hymn — read by Rev. E. O. JAMESON, East Concord.
"Lord, dismiss us with thy blessing."
7. Benediction by the Pastor.

DISCOURSE.

DEUT. II: 7. "THESE FORTY YEARS THE LORD THY GOD HATH BEEN WITH THEE; THOU HAST LACKED NOTHING."

I COR. 1: 4. "I THANK MY GOD ALWAYS ON YOUR BEHALF, FOR THE GRACE OF GOD WHICH IS GIVEN YOU BY JESUS CHRIST."

These passages of the word of God are an index of the thoughts and emotions which I cherish on this occasion. Whether the number forty—"forty days" or "forty years"—has any occult or mystical meaning in Scripture, may be worthy of inquiry. Moses was "forty years old when he visited his brethren and looked on their burdens;" "forty years" he was in Midian under a discipline preparatory to his great life-work; "forty years" he was the leader and lawgiver of Israel, and even then "his eye was not dim nor his natural force abated." "Forty years" God "suffered the manners" of his people in the wilderness, and fed them all that time with manna from heaven, so that they lacked nothing. Caleb, who was faithful found among the faithless, was forty years old when with Joshua and others he was sent to spy out the promised land. Under the administration of wise and pious judges—as is often recorded—the land had rest "forty years." Forty years closed the priesthood of Eli, and the reign of David, of Solomon, of Jehoash and Joash in Jerusalem.

Forty years ago this day, and at this hour of the day, a scene was enacted in the ancient church-edifice of this town, full of interest to that generation, which a few now present witnessed, and which we have assembled to commemorate.

As that occasion installed me, by ordination, in the ministry of the Gospel over the First Congregational Church and Society in Concord, it will, I trust, be deemed appropriate to speak somewhat minutely, of the ANTECEDENTS, the ACCOMPANIMENTS and the CONSEQUENTS of that official transaction.

I. In regard to the ANTECEDENTS, however, I do not propose to detail the history of this Church and Society previous to the time referred to. Suffice it to remind you, that the Church had then been organized ninety-five years; that its first pastor, REV. TIMOTHY WALKER, who was ordained November 18th, (O. S.) 1730, fulfilled a ministry of fifty-two years, and deceased at the age of 77; that his successor, REV. ISRAEL EVANS, who had been a Chaplain in the Continental Army, under General Washington, installed July 1st, 1789, was pastor eight years and resigned his charge; that the REV. ASA MCFARLAND, D. D., ordained March 7th, 1798, was minister twenty-seven years, and at his own request was dismissed by the same Council that ordained the present pastor. Those three ministers lie interred in yonder ancient burying-ground.

Before I further proceed, let me beg the indulgence of my hearers, if, through a necessity to which I most reluctantly yield, I use the *first person* more frequently than would become an ordinary service. My humble apology is, "*Quorum pars fui.*"

It may then be gratifying to this audience to know how I became the pastor of the First Congregational Church and Society in Concord; and how it has come to pass, that to-day I am able to adopt the language of God to Israel, "These forty years the Lord thy God hath been with thee; thou hast lacked nothing."

In recognizing the agency and goodness of God in a ministry of forty years, I am carried back to the days of my childhood and youth. Blessed with godly parents, my mind was often and early impressed with religious duty. Being the youngest of fourteen children, my father proposed to give me one advantage in schooling which the older ones had not enjoyed; that is, to learn English Grammar. That proposal proved a sort of charm to me—awakening an aspiration for higher knowledge than could be gained in the district schools of my native town. (1)

(1) Norwalk, Ct.

At the age of fourteen, seeing in a newspaper an advertisement, "An apprentice wanted at this office," with my father's permission I rode fifteen miles on horseback to Bridgeport, and made application to the publisher (2) to be taken as an apprentice to learn the printing business. My simple thought was, it will give me a chance to read. Less than two years had passed, when my mind was tenderly and deeply impressed with religious concerns. In a visit at home about that time, my father had said, "My son, you are old enough to be a christian." The words could not be forgotten, and, with other influences connected with a revival of religion in Bridgeport, I was led, I trust, on my sixteenth birth-day, to make a consecration of myself to my Saviour Jesus Christ. The good Providence and Spirit of God, soon gave a new impulse and direction to my mind. I felt an irrepressible desire for an education;—only, however, for one purpose, and that was that I might be qualified to preach the Gospel. Then the Lord opened the way and led me. Honorably released, on payment of a price, from the obligation of my indentures, with my father's approval I returned to my native town, and immediately commenced the study of the Latin Grammar.

Urged forward by impulses within, aided by friends, encouraged and patronised by an association of ministers, (3) at the end of two years preparatory studies, I entered the Sophomore Class in Yale College, graduated in 1821, and at the Theological Seminary in Andover, Mass., in September, 1824, thus completing a course of eight years study. (4.)

(2) Mr. Stiles Nichols, publisher of the *Republican Farmer*.

(3) Rev. William Fisher, of Darien; Rev. Roswell R. Swan, of Norwalk; Rev. Sylvanus Haight, of Wilton; and Rev. William Bonney, of New Canaan.

(4) My first recitations in Latin were with Rev. Mr. Fisher; next, with Rev. Mr. Swan; then, on invitation by Rev. Mr. Bonney, I attended the Academy in New Canaan, taught by Rev. Herman Daggett; thence, after six months, I went by invitation to the school in Wilton, taught by *Hawley Olmstead, Esq.*, a gentleman eminently distinguished as a teacher, to whom I am under lasting obligations. Mr. Olmstead now resides at New Haven, Ct. During the whole preparatory course, I was in the practice of attending and taking a part in religious meetings one or two evenings each week. At Wilton, Mr. Jared B. Waterbury, of New York, was a fellow student, since distinguished as a preacher and writer. We took turns in conducting meetings in school houses and private dwellings; and as a result of our labors, instances of hopeful conversion often came to our knowledge.

During this period, through the goodness of God, I never met an obstacle to hinder my course; never lost sight of the object I had in view; never hesitated or doubted as to the path of duty; never lacked any necessary means, and never lost a single hour by ill health.

Up to the day of graduation at Andover, my course, or rather field of service in the ministry, was undetermined. The subject of a Foreign mission had been considered:—Thoughts of the great West had engaged much attention, but I found my prevailing inclination, taste and preferences were for the pastoral charge. I desired the office of a *Pastor*, wherever Divine providence might point the way.

Here let us, christian friends, take note of the guiding — shall I call it the *special* and *particular* — providence of God! At this very juncture you were in want of a pastor. The Rev. Dr. McFarland had tendered his resignation to the town, which was accepted. A new religious Society had just been formed. On the 21st of August, 1824, this Society had appointed Stephen Ambrose, Samuel Morrill, Samuel Fletcher, Thomas Chadbourne and Nathan Ballard, jun., a Committee to employ a candidate, and “to employ one immediately.” This committee had deputed Samuel Fletcher, Esq., to go to Andover,—there to confer with the professors,—and if possible engage a candidate. On the day of the Anniversary, 22d of September. Mr. Fletcher was on the spot making inquiries. But he deferred a personal application to any one till after the exercises should close — designing, as he afterwards said, then to apply to me. But as I left Andover the same evening, he failed to see me. (5)

The day after arriving at Norwalk, however, I found a letter from Mr. Fletcher, inviting me to be a candidate for settlement in Concord. The question was one of great interest. I thought of it. I prayed over it. I sought advice. Of

(5) Just before leaving Andover I was called on by Rev. Dr. Wisner, Samuel Hubbard, Esq., and Dea. John C. Proctor, and invited to spend three months, at the North End in Boston, to prepare the way for building up a new Church in that section of the city. I consented to go. But on subsequent correspondence between Mr. Fletcher and the gentlemen in Boston, I was released from the engagement, after preaching there two sabbaths.

Concord I knew nothing save by report — that the Society was large, and “being the capital of the State, and the headquarters of State politics? it would be a hard place for a young man.” I thought, however, I saw the finger of God pointing the way, and heard his voice saying, “Go, and I will be with thee.” The invitation accorded with my cherished desire to be a pastor. Accordingly I consented to preach as a candidate seven sabbaths.

My first sermon in Concord was on the 31st of October, 1824, from the text, Luke 10: 42, “*But one thing is needful, and Mary hath chosen that good part which shall not be taken away from her.*”

I had but four written sermons to begin with, and consequently had to prepare new sermons as I went along. During the seven weeks I visited as much as possible in the outer districts of the town, and was introduced to most of the families. Closing the engagement, I returned to Andover, entirely ignorant, so far as any thing had been said to me privately or officially, whether my services were acceptable or otherwise. Indeed, there was a remarkable reserve on the part of the people.

Dea. Wilkins said to me on the last Sabbath after service, “Seven weeks is rather a short probation for a candidate”! from which I might have inferred that the deacon was not satisfied.

Here allow one word on this topic. My conviction, both from experience and observation, is, that one cause of short pastorates is the want of trial and of acquaintance before settlement,—as unsafe, at least as hasty marriages. The reluctance of young ministers or others to be put on trial, their unwillingness even to be considered “candidates,” I fear is often founded in false pride; and the readiness of a people to call and settle a minister whom they have heard only one or two sabbaths, or even, perhaps not at all; of whom they know nothing out of the pulpit of his social qualities, his tastes, his habits, his faculty of meeting occasions, is a capital mistake of these times, and a wide departure from the former usage of the churches. Seven weeks is rather a short probation for a candidate.

Observe what followed. At a meeting of the church duly notified and holden, December 24, 1824, the record is, "*Voted unanimously*, That the Church does approve of Mr. Nathaniel Bouton as a candidate for the ministry here. *Voted unanimously*, That this Church give Mr. Nathaniel Bouton a call to settle in the ministry over them as their pastor."

On the 30th of December the Society concurred in the call of the Church, by a similar *unanimous* vote; and offered an annual salary of seven hundred and fifty (\$750) dollars. After a month's deliberation, on the 29th of January, 1825, an affirmative answer was returned. The time for ordination was fixed on the 23d of March following. The Council for the occasion was called to convene at the Court Room in the old Town Hall, on the afternoon of the preceding day.

Passing over intermediate steps, let us now adjourn to the "old meeting house," as it was then called, to witness the ordination.

The Council walking in procession, two and two, from the Court room—the pastor elect on the left hand of Dr. McFarland—have already entered and taken assigned seats. Gathered within these spacious walls is a crowded assembly occupying every seat in the pews below and in the gallery. Among them are seen hoary-headed men and matronly women; young men, maidens and children, from every section of the town. No inconsiderable number of persons, young and old, attracted by the novelty of an ordination, had come in carriages or on foot from neighboring towns to witness the scene.

The day was mild and pleasant; the snow had all melted from the ground; the sun shed down his genial rays as in the month of May; windows in the gallery were raised to let in the balmy air, and all within wears a serious, pleasing aspect, befitting the sacred service. The venerable moderator, Rev. Daniel Dana, D. D., then of Londonderry, calls the attention of the great assembly to the services of the occasion.

Rev. Abijah Cross of Salisbury, scribe, reads the minutes of the Council; Rev. Ebenezer Price of West Boscawen, offers the introductory prayer, and reads the Scriptures.

Rev. Justin Edwards, D. D., of Andover, Mass., then in the maturity of his strength as an expounder and preacher of God's word, discourses from the text, 2 Cor. 5: 17, "*Therefore if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new.*" Rev. Walter Harris of Dunbarton, venerable in character, in age and in aspect, offers the ordaining prayer with the laying on of hands; Rev. Dr. McFarland, whose pastoral relation to the church had just been dissolved, delivered the charge to the young pastor; Rev. Abraham Burnham of Pembroke, presented the Right Hand of Fellowship, in a most cordial, courteous and impressive manner; Rev. Dr. Dana addressed the people; and Rev. Nathan Lord then of Amherst, N. H., since the President, thirty-five years, of Dartmouth College, offered the concluding prayer.

Venerable Council! Their presence then awed me; their image is still before me. But where are they now? Rev. Dr. Dana deceased at the age of 88 years. Rev. Dr. Harris after a ministry of forty-one years, died at the age of 82.—Rev. Dr. McFarland, at 58. Rev. Ebenezer Price, having closed a ministry of 33 years, died in Boston, aged 93. Rev. Dr. Burnham, resigning his charge after 42 years, died in peace and hope, at the age of 76 years and 10 months. Rev. Justin Edwards, D. D., closed an eminently useful life at the age of 66, and Rev. Abijah Cross at an earlier period. Of other members of the Council, who performed no part in the public services but whose names we reverence, were Rev. Samuel Wood, D. D., of Boscawen, who completed a ministry of 55 years, and died aged 84; Rev. William Patrick of Canterbury, resigning a ministry of 40 years, died at the age of 90. His delegate, Dea. Joseph Moody, still survives and is present to-day. Rev. Josiah Carpenter, pastor at Chichester 36 years, died at the age of 89.

Three ministers of the Council still survive, viz: Rev. Enoch Corser, 18 years pastor of the church in Loudon, now retired from active service, and under the infirmities of age awaiting the last summons; Rev. Roger C. Hatch, 17 years pastor of the church in Hopkinton, since of Warwick,

Mass., now in the 81st year of his age, and Rev. Dr. Lord of Hanover, who has passed the ordinary bound of human life.

In those days a pastorate of 40 years was not so strange a thing! Now there are but two ministers in New Hampshire who have passed beyond that period, viz., Rev. Dr. Barstow of Keene, 47 years, and Rev. A. W. Burnham, D. D., of Rindge, 44 years.

Ere we withdraw from that ancient meeting house, as witnesses of the ordination service, let us unite with heart and voice in singing the Hymn which was sung with sublime effect on that occasion and has been sung at every anniversary since:

Father! how wide thy glory shines,
How high thy wonders rise!
Known through the earth by thousand signs
By thousands through the skies.

But when we view thy strange design
To save rebellious worms;
Where vengeance and compassion join
In their divinest forms;

Here the whole Deity is known;
Nor dares a creature guess—
Which of the glories brightest shone
The justice or the grace.

Now the full glories of the Lamb ♪
Adorn the heavenly plains;
Bright seraphs learn Emmanuel's name,
And try their choicest strains.

O may I bear some humble part
In that immortal song!
Wonder and joy shall tune my heart
And love command my tongue.

H. 29. Watts and Select.

Thus installed in the ministry here, my sermons on the Sabbath following were from the text, Acts 26: 16, 17, 18, "For I have appeared unto thee for this purpose, to make thee a minister and a witness, both of those things which thou hast seen, and of those things in which I will appear unto thee; delivering thee from the people and from the gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of

Satan unto God, that they may receive the forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." That text, was designed to be the key-note of my ministry in aim, in sentiment and in practice. How inadequately I have carried it out, I am painfully conscious to-day.

In surveying the great field before me — a church of about three hundred and sixty members; a parish more than seven miles square; without experience and without sermons in advance—I was, at first, almost appalled by the magnitude of the work. Taking counsel of Dr. McFarland, I asked him what I should do? and how I should proceed? Said he, "Do all you can and leave the rest." That counsel, in the last respect, I was obliged to follow. But grateful to God in enabling me to do what I could, I can to-day appropriate to myself the words, "These forty-years the Lord thy God hath been with thee; thou hast lacked nothing."

1. In the first place, I have not lacked *health*. Not having, as before said, lost a single day or hour of study, by ill health during the eight years of preparation, so I preached and performed all the duties of the pastoral charge, twenty-three years with but the loss of one sabbath, in the sickly summer of 1825. In 1848, my health was so far impaired as to require medicine, which kept me from the pulpit, though not wholly from my studies, four or five sabbaths. In the last seventeen years I have lost but one sabbath, and that by an accidental fall which disabled me from preaching. I have never failed to preach my Anniversary discourse; nor to preach to my own congregation on the annual Thanksgiving and Fast days, nor to fulfill any public appointment. I have sometimes half regretted that I never was sick enough to take a voyage to Europe; but would gladly have been sent away to visit portions of our own country which I have never seen. Five weeks is the longest vacation I ever had; and then I preached two or three times every Sabbath. Of *written* sermons. I have preached thirty-five hundred and sixty-four times (6); and as nearly as I can estimate, of *unwritten*—but

(6) This number includes sermons which I have preached more than once, either at home or abroad.

not unstudied sermons, including my weekly and occasional lectures,—about thirty-three hundred or a total of six thousand, eight hundred and sixty-four.

In prosecuting the work of the ministry I have endeavored to act on a system—having regular hours, as far as practicable, for study, writing, reading, and visiting, and promptly fulfilling all engagements. By this means I have rarely been hurried or flurried. In the last thirty years written preparations for the pulpit have been completed before Saturday noon, and the afternoon devoted to exercises suited to invigorate the physical system for sabbath services. To this practice I ascribe it, in part, that preaching twice or thrice on the sabbath has rarely wearied me. I have had no bronchial trouble, no back-ache, nor weak-chest, nor head-ache, nor even lassitude; but could resume ordinary studies on Monday morning with as much relish and pleasure as ever. System, moreover, has enabled me to anticipate occasional and extra services, and to make seasonable preparations. In these respects I have “lacked nothing.”

2. Nor have I lacked *enjoyment*. My study and pulpit have been the places where my mind and heart, though often burdened with responsibility, have found the most solid satisfaction. Often have I thought that I would not exchange my position and employment for any thing that wealth or office or honor could bestow.

3. In preaching, I have ever felt at liberty to take a wide range. Regarding Christ and him crucified as the central truth of revealed religion, I have viewed the whole of God's written revelations, all sound ethics, the lessons of providence and of science as within its ample circumference.—Hence, aiming to give distinctness and prominence to this central truth, and to make all pulpit utterances radiate from or converge towards it, I have introduced into sermons as much variety of themes, illustrations, and mode of presentation, as was compatible with christian edification and impression. I have discoursed, in order, on all the leading doctrines of Theology; expounded, twice, in detail, the Law of the ten commandments; preached expository sermons and lec-

tures on the Gospels, the Acts of the Apostles, most of the Epistles, and on the history and much of the biography of the Bible, and especially, have I always kept an eye on the providences of God which affected my beloved people;—thence keeping alive an interest in their affections and sympathies. Occasional sermons on national subjects I have never deemed incompatible with the determination “not to know any thing among you save Jesus Christ and him crucified.” Rather, as our civil institutions are based upon and must be sustained by christianity, I have viewed it a necessary part of a minister’s duty to preach on such topics. But I must be allowed here to say, that in preaching on these subjects I have studiously eschewed every thing that by any candid hearer could be construed into *party* or *local* politics! To-day, *in this presence*, I publicly disavow ever preaching a sermon for a *party political* end! And I challenge to the proof any one who ever has or ever shall accuse me of it.—The “front of my offending” has been, that according to my convictions of duty, I have aimed to apply the Gospel as a reformatory power to the moral evils and vices of the times; but by wily politicians these subjects have been forced out of their just relations into the political arena; and then, whoever touched them, was charged with meddling with politics!

Thus, in the honesty of my heart, I attempted with others to stop and roll back the tide of intemperance which was sweeping as a flood over the land; and that was meddling with politics! I have preached on the christian duty of honoring, obeying and praying for our civil rulers, both of the State and the Nation; and that was *political preaching*! I have preached on the duty of free offerings and sacrifices for our country in the days of her calamity and danger — if necessary, even to the laying down of life on the field of battle. I have preached against secession and treason. I have preached the doctrine of the unity of the human race — even that “God hath made of one blood all nations of men, to dwell on all the face of the earth; and that was *preaching politics*! I have preached, and only regret that I have not done it more boldly, against the injustice and wrongs of

slavery; and in advocacy, by law, of emancipation and freedom; and prayed accordingly—and that was political preaching! But to-day I thank God for the prospect that the time is not far distant, when with the restoration of peace and union on a juster and firmer foundation, the bounds of liberty and of equal rights will be commensurate with our vast domain, reaching from ocean to ocean—the greatest, most powerful, most prosperous and happy nation the world ever saw!

In regard to this whole matter of politics, which has been the *petty* annoyance of my ministry—these forty years—I protest—that I have been “more sinned against than sinned!” Pardon the imputation;—but in my sober judgment there has always been more of politics in the *pews* than in the pulpit; and more in the PRESS than in both.

I have been asked, if the trials and privations of the ministry have not sometimes disheartened me? Never. If, after my experience, I would not gladly relinquish the work? Never. If, commencing life again, I would choose the same profession? With all my heart. But are you not ready, after these forty years of service, to retire from its labors? No. Yes, with this proviso: that it shall as plainly be the will of God that I should do so as that I should first have engaged in it. I want the intimations of the Divine will!

4. Before leaving this topic, I am happy to add, that I have lacked nothing essential to *family support and comfort*. However deficient in the rich man’s “glory,” I certainly have not lacked “the poor man’s blessing,” but with “favors obtained of the Lord,” added to the salary you have given me, I have been enabled to feed, clothe and educate my children; and thus, with Heaven’s blessing, prepare them for such stations as providence might assign them. I doubt not, that, if in future years it shall be necessary, they—like the fabled Anchises—will bear me on their shoulders or in their arms, safely through every danger! (7)

(7) These allusions may be understood by the statement, that I have been thrice married; am the father of thirteen children, of whom ten are living.

In reviewing the history of this church and society for the past forty years, I can truly say, "*I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ.*"

1. First then I thank God to-day for the UNITY of this Church in the faith of the Gospel, "these forty years." This Church was called "orthodox" in the settlement of its first minister, and has not yet, I trust, forfeited the name. At the examination of your pastor, as a candidate, he presented to the Council his confession of faith, embracing the leading views which he entertained of the being and perfections of God, the Holy Trinity of persons in the godhead; the plenary inspiration and divine authority of the Scriptures, of the Old and New Testaments; the apostacy and entire sinfulness of mankind, by nature; of the sovereignty of God in his grace towards men; the atonement for sin by our Lord Jesus Christ; of regeneration by the Holy Spirit; justification by faith alone; the free moral agency of men; the duty of repentance and of a holy life as evidential of forgiveness, and, a state of everlasting rewards and punishments according to deeds done in the body. These views, accepted by the council were essentially embodied in the Articles of Faith and Covenant adopted by the Church, the first year of your pastor's settlement; and from them neither he nor the Church has ever swerved. In all essential points of faith we are to-day, A UNIT. Although in these forty years many have gone out from us, yet I believe, not a single *brother* of the church has gone into ecclesiastical relations, which are not held to be evangelical, if not technically, "orthodox." "For this grace I thank my God always on your behalf."

2. Again I thank him for your adherence to *Scriptural order and discipline* in the church. Acting as moderator, the pastor has not presumed to dictate or control the action of the church, and never had occasion to cast a tie vote. In discipline we have acted on the rule laid down by our Saviour in Matt. 18: 15—17, requiring the *first* and *second* steps to be taken before a matter is brought before the church for

decision. And in only one instance—that a case of gross public offence, which, by another rule of Scripture justified immediate excision,—has the rule been departed from. See 1 Cor. 5: 1—8. In all the cases of discipline which have been before the church in forty years, and in all meetings for business, there has been no serious difference of judgment in the final results. Nothing that alienated individuals or marred the peace of the Church. I also state with thankfulness to God for his grace toward you, that no “root of bitterness” has ever sprung up, that has required the advice of a Council.

In respect of the fellowship of the churches, this Church has been invited, in the past forty years to attend by pastor and delegate, one hundred and fifty-nine Councils: of which one hundred and six were for ordaining or installing pastors; twenty-nine for dismissing; nine to organize new churches; fifteen to advise in cases of difficulty; and on these several public occasions your pastor has been called to preach forty-four times.

3. Moreover I thank God to-day for his grace towards you *in the increase of the Church*. The first six months of your pastor's work seemed merely preparatory,—“breaking up the fallow ground.” Besides preaching on the Sabbath, weekly lectures were appointed at school houses in different sections of the town; Bible classes were instituted and attended once a fortnight at the Town Hall, and once a month in the West Parish Village and in the East Village. Sabbath evening lectures in the Town Hall drew large assemblies of young people—attentive and solemn. After six months of this sort of labor, the first inquiry came to the pastor from a young man, “What must I do to be saved?” Soon a second; then a third—all young men, who soon gave hopeful evidence of conversion, and in the ensuing Spring made a public profession of faith. These were the “first fruits.” Others soon followed. The Church as a body, became hopeful, earnest, prayerful, spiritual. God bestowed his grace in such measure that the ensuing six years were a season of unremitted revival, adding in that time to the Church, one hundred and seventy-nine members. Then came that memo-

nable year of the right hand of the Most High, when the windows of heaven were opened and the skies did pour down righteousness. In connexion with the meeting of the General Association of New Hampshire, 1831, that ancient temple was filled with the "glory of God." Touched by his spirit, the hearts of the people melted and bowed before the Lord. At the close of that memorable service, moved by a spontaneous impulse, anxious souls in every part of the house above and below rose and presented themselves in the broad aisle of the Church from the pulpit to the front door, asking for prayers. As the result of that glorious visitation one hundred and one were added to the Church—of whom a considerable number remain unto this day. In subsequent years, sometimes in connexion with special means, and sometimes of ordinary means diligently and earnestly used, large accessions were made: in 1834, fifty-five; in 1836, fifty-three; in 1842, thirty-five; and in 1843, forty-five were added. At more recent dates additions have been made, in different years, twice of eighteen each, and twice of twenty-one. Only one year in the past forty has proved barren. The whole number added during the entire period is seven hundred and sixty-six, viz: six hundred and twenty-one by profession, and one hundred and forty-five by recommendation from other churches. This is an average annual addition of nineteen members. During the same period six hundred and twenty-six have received baptism, viz: four hundred and twenty-one children, and two hundred and five on profession of their faith. Some of them were grand-children of those whom I received into the Church.

4. Again I thank God always for the grace of Christian *liberality* given to you by Jesus Christ. I use the word "liberality" in its largest sense as defined by our standard lexicographers: munificence; catholicism;—that comprehensiveness of mind which includes other interests besides its own. In your case, it is the liberality of parting in fellowship and love—amid prayers and tears and benedictions—with your own members! Look at the record: after the large accession to the Church in 1832, the number of members was

five hundred and twenty-seven, the congregation on the Sabbath was from eight hundred to one thousand—never—that I know of—a more harmonious, happy and prosperous assembly of worshippers on earth! But the very increase which God had so graciously given called for an offering for his cause. Hitherto the brethren and their families resident in the west part of the town had met for worship in that ancient house—some of them travelling on foot four, six and seven miles. Now the question arose with them, “May we not, *ought* we not to seek greater conveniences and accommodations for ourselves and our children? Has not the time come for us to build a house unto the Lord?” After mature deliberation, counting well the cost, the people constituting the West Parish, in 1832, formed a new religious society, built a house for worship; and then the members of this Church resident in that section asked to be dismissed and recommended to form a new Congregational Church. In their communication, having stated their object, they say: “And now brethren, as we are taking this last step, in becoming set off from you with whom we have so long and so happily walked in company to the house of God, you may *conceive*, but we cannot describe the emotions of our hearts. Here we can truly say our best friends and kindred dwell; we have loved our brethren and sisters; we have loved our pastor; and we cannot but let our eye linger on this ancient temple, where some of us were dedicated in paternal arms and in paternal faith, to God, the Father, Son and Holy Ghost; where we have voluntarily taken the vows of God upon us, and where we have long been edified and built up in the most holy faith.” This request was signed by eighty-eight members, twenty-seven males and sixty-one females. Before acting on it, special prayer was offered for Divine direction. The vote then taken by the Church rising—many eyes flowing with tears—was found to be *unanimous*! The West Parish Church was organized April 22d, 1833, and on the next day *Rev. Asa P. Tenney* was installed pastor,—to whom the Lord has given grace to continue sole “bishop” among that loving and beloved flock until this day. This was your first liberal of-

fering for the cause of Christ. But the spirit and manner of it was the key-note of others to follow. The seats in the old meeting house vacated by the West Parish members were soon filled. In 1836, the Church numbered five hundred and thirty-nine. By this time the growth of population in the south section of our village called for new accommodations for worship there. Hence, our brethren there located, proceeded, in due order, to erect a church edifice; and then with similar expressions of respect and affection, asked to be dismissed to form a new Congregational Church. That request, signed by sixty-seven members: twenty-three males, and thirty-four females,—was also granted by an unanimous vote and sealed as before with prayers and tears! The South Church was organized Feb. 1, 1837, and on the 3d of May ensuing, *Rev. Daniel J. Noyes* was ordained pastor,—whose able and successful ministry lasted ten years. Still another liberal gift was asked for, and granted with like unanimity. In 1842, a new house was built and the East Congregational Church, of forty-four members, dismissed from this, was organized in that section. (8) In giving our members to constitute these churches, we gave to each some of our best, most devoted, most useful and beloved brethren and sisters. To the West Church we gave two deacons, of good report, of whom one still lives,—of the elder one, *DEA. ABIEL ROLFE*, I may say, no brother was held in higher esteem, more pure minded, sincere, upright and spiritual, than he. To the South Church we gave *DEA. SAMUEL FLETCHER*, prudent, devout, a peace-maker, safe counsellor and a most exemplary Christian. To the East Church we gave *DEA. NATHANIEL AMBROSE*, who although slow of speech and of stammering tongue, yet edified his brethren both in prayer and exhortation, and adorned his profession by uprightness of life. Having spoken of the deacons that we have given to sister churches, we are reminded of those taken from us by death. Our senior deacon, *JONATHAN WILKINS*, in early life a candidate for the ministry

(8) March 30, 1842. For a more full account of the organizing of these several Churches, see Church Record, and Twenty-fifth Anniversary sermon, 1850.

here, deceased March 9, 1830, aged seventy-five years, having filled the office nineteen years. DEA. SAMUEL MORRILL, elected March 3, 1837, deceased Sept. 7, 1858, aged seventy-nine. He was venerable in person, calm in temper, genial, hopeful and ever confiding in his "precious Saviour." Officiating at the communion service on the 5th of September, there was a sort of spiritual halo about him—a sanctified presence,—that foreboded the change which suddenly came. DEA. JAMES MOULTON, whose life I have often wished could have been prolonged to see this day, was one of the first three young men who united with the church under my ministry. He filled the office of deacon thirty-five years, a longer term than any other, and died humbly trusting in the merits of Jesus Christ alone for salvation;—desiring only to be laid quietly in the grave without show and without eulogy, there to rest till the resurrection morn. He died Oct. 30, 1864, aged sixty-six. "The memory of the just is blessed."

Besides the foregoing gifts which were costly to us, it seems to have been the mission of this Church to scatter as fast as it increased. I am almost incredible, as I read my own record, to find that in addition to the eighty-eight members dismissed at once to form the West Church; sixty-seven to form the South; and forty-four the East—to each of which we have since given others—we have dismissed and recommended three hundred and fifteen to other Evangelical Churches, located not only in New Hampshire and other New England States; but also to churches in New York, New Jersey, Pennsylvania, Washington City, Ohio, Michigan, Illinois, Missouri, Wisconsin, Georgia and Canada. The remains of one, the first converted under my ministry, (Rev. Henry S. G. French,) rest in the soil of Siam, where he died in the missionary service. In the same time we have given the final farewell to *two hundred and six* to join, we humbly trust, the Church triumphant in heaven. Of *male* members of the church at the beginning of my ministry, not one survives—the last, Mr. James Hall, deceased November 1, 1861, aged seventy-seven years. Of *female* members, eleven still live, of whom the oldest was admitted in 1800. Tremulous with age, dim of

vision, but of intellect bright and hope serene, MRS. MARY ANN STICKNEY, at the age of ninety-two, is supposed to be the oldest person in our city. Yet, after all this diminution and distribution of members, that has come to pass which is written, "there is that scattereth and yet increaseth." This prolific mother-church still lives, with her children gathered affectionately around her, or from a distance sending home their kind wishes and prayers for her welfare; she lives with two hundred and fifty members, who dwell together in unity; and lives, I trust, to send out more of her spiritual progeny to plant or strengthen other churches. (9)

It gives me great pleasure, on this fortieth anniversary, to certify in the presence of this assembly and in the presence of my brethren in the ministry, that in our sisterhood of churches, including that at Fisherville, which is an offshoot mainly of the West Parish Church, the same union that characterized the original stock still exists; no root of bitterness has sprung up to trouble us; no rivalries, no jealousies, no alienations; no trespasses on each others' rights as pastors; no wrangling words, no unfraternal spirit. Divided, we are one; separated, we are still united. We meet, we pray, we exchange, we coöperate, we annually commune in sweet fellowship. *Sic sit perpetuum!*

To the ministers and members of other christian denominations—nearly all of which have come into organized form with houses of worship, within these forty years, I possibly owe an apology. "I am willing to be judged of man's judgment." Yet I have a clear conscience to-day. According to my views of truth and convictions of duty, I have always vindicated and defended the doctrines of our faith, the ordinances, government and mode of worship which we practice;—yet I trust it has been with no sectarian bigotry; never in violation of the principles of religious liberty and equality; never with the mean arts of proselytism; and never to sever the bonds of social fraternity which have so long and so happily marked our intercourse.

To mark the rise and progress of other churches in Con-

(9) For various objects of christian benevolence the Church and Society have contributed in forty years, something over \$21,000.

cord in these forty years, I would state in this connexion, that the church edifice for the First Baptist Society, was opened for public worship in January, 1826, (10) *Rev. Nathaniel W. Williams*, pastor—a man of large experience and of excellent character and influence. He was succeeded in 1832, by *Rev. E. E. Cummings, D. D.*, whose relation to Concord, interrupted by an absence of a few years only, have happily continued to this day. In November, 1829, the first House of the Unitarian Society was dedicated, having for their pastor, *Rev. Moses G. Thomas*, a young man, of urbane manners and high social qualities, whose pastoral relation continued fifteen years. Next in order, in 1830, the Methodist Chapel was built, for a class which had existence some five years before; and *Rev. Samuel Kelley* was stationed here as the first preacher, officiating at the same time as Chaplain at the State's Prison,—his whole compensation for the year being only \$160. In 1839, the first Episcopal Church was built, and dedicated by Bishop Griswold, January 1, 1840, and on the following day, the *Rev. Petrus Stuyvesant Ten Broeck* was instituted Rector of the Parish, who resigned his charge in 1844. In 1842, the first Universalist house of worship was built, at a cost of \$4,000, but which in 1854, gave place to the new and more costly edifice of that Society; while the former house, sold and removed to the south part of State street, accommodates the flourishing Freewill Baptist Society. (11) An Advent Society, which originated about 1843, worships in a house on the corner of Centre and Green streets; and the Roman Catholics hold stated worship on the sabbath, but as yet have no church edifice.

Thus, in brief, instead of the Old North Church which stood "alone in its glory," in 1825, (12) we have now in Concord Main Village, ten convenient, some of them elegant, houses for public worship, and in other parts of the city, including Fisherville, five more.

(10) The first Baptist Church was organized September 23, 1818. The Pleasant Street Baptist Church was built in 1853.

(11) The first house for the Free Will Baptist Society, was built on the corner of Centre and Green Streets, in 1846. The church was gathered by Elder John Kimball, in 1844. This is now owned by the Advent Society.

(12) Since 1847, this house has been occupied for the Methodist Biblical Institute.

5. There is still another subject for which "I thank God, always, for the grace given unto you." I refer to *the union and co-operative action of the Religious Society*. Originally, and for ninety-four consecutive years the town in its corporate capacity constituted also the Parish for the support of the ministry. Taxes were then assessed and collected for this purpose, as they were for schools and other town purposes. But in July, 1824, under a new law of the State, the First Congregational Society was formed, embracing as before stated, two hundred and twenty-three members resident in every section of the town. Their Constitution allowed the Society "to assess and raise money by taxes upon the polls and rateable estates of the members; and to collect and appropriate the same for the purpose of building and repairing houses of worship, and for the support of the ministry."

In 1842, after all the changes above specified had taken place, it was judged necessary to build a new house of worship;—which finally was done, by proprietors, for the use and benefit of the first Congregational Church and Society forever. Then, also, it was judged expedient to change the mode of raising the minister's salary, and other incidental expenses. Accordingly in 1846, the Constitution of the Society was altered—the taxing system laid aside, and the voluntary subscription plan adopted. But what I wish to note to-day, as cause for thanks, and evidence of God's grace, is this: that in the whole period of forty years, there has been no break, no jar, no serious friction even between the Society and the Church, or between the Society and the minister. So far as I know there has never been a hard thought cherished on either side. The salary of the minister has been regularly paid by the Treasurer of the Society, as it became due—there is not a dollar deficient to-day! The original salary, of \$750 was continued till 1854; then for four years raised to \$900; and for the last six years it has been \$1,000.

I also thank God to-day that a few of the original members of this Society still survive, who amid all changes have stood firm as pillars, giving to the Society, and to the minister, their countenance, support and influence. Why should I

be denied the pleasure of calling or you of hearing their names as they stand on the original record? Porter Blanchard, Richard Bradley, Samuel Coffin, Abira Fisk, Francis N. Fisk, Ivory Hall, Samuel Herbert, Benjamin Parker—to which it is due, that I add the name of MRS. ELIZA ABBOTT;—and you have the whole list of the survivors of two hundred and twenty-three members, in 1825.

At this point I would also state, that the whole number of DEATHS in Concord in these forty years—according to the record I have kept, is four thousand and nine, which is about eight hundred more than were living in town in 1825. This makes the age of a generation in Concord about thirty-two years. Of those deceased I attended seven hundred and sixty-six funerals, or more than one-fifth of the whole number. It illustrates the health and longevity of the people in this town, to state, that of the above number deceased,

329 were between 70 and 80 years of age;

192 were between 80 and 90 years of age;

58 were between 90 and 100 years of age;

3 were over 100 years, viz:

Mrs. Lydia Elliot, 103 years, 4 months, 25 days;

Mrs. Elizabeth Hazelton, 100 years, 6 months, 13 days;

Mrs. Willey, 100 years. 3 months, 17 days;

Mrs. Anna Willey, (mother of Dea. James Willey,) 100 years lacking 24 days.

The oldest men who have died in town were,

Capt. Joseph Farnum, aged 97 years;

James Moulton, sen., aged 97 years;

John Shute, reputed to be 98 years.

6. But once more, I thank God for his grace to you in another respect. You are ready to inquire what has kept your old Society alive? Who supports the minister now? The marvel is, my friends, that the Society so changed, so reduced, quartered and cut down on every side, instead of lacking any thing essential to existence, has been growing stronger and richer all “these forty years.” Did you never read “give and it shall be given you, good measure, pressed down and running over?” It is a singular fact, which, as it

will excite your surprise, so it ought to inspire your gratitude, that the First Congregational Society in Concord has more pecuniary ability to-day, than when it spread over the whole town. Look at the facts: In 1825, the reduced valuation of property of two hundred and twenty-three members on whom taxes were assessed was, \$1612.26. In 1865, the reduced valuation on one hundred and fourteen members that now compose the Society, is \$2223; that is, more than one-third larger property now, than then. If you please you can easily make your own estimate of the amount which this valuation represents. The reduced valuation being one-half of one per cent of the taxable property, double the reduced valuation and multiply it by one hundred, and you have for 1825, a property of \$322.400; and for 1865, a property of \$444.600. At this rate, the old Society has a fair prospect of living forty years longer!

Christian brethren and friends of this Church and Society; with these facts and statements in view, "I thank God for all the grace given to you by Jesus Christ." I thank you, too, for all the personal kindnesses I have received at your hands, and from your hearts; I thank you for the candor, indulgence and forbearance you have shown me—to which cause, I have always ascribed the peace and comfort of my pastorate, much more than to any thing in me;—I thank you for all the confidence you have reposed in me and for the uniform support you have given me.

Pleasant memories come over me to-day! My chief regret and sorrow is, that I have not been a better man and a more useful minister. I have often felt humbled and grieved in spirit that I could not be an instrument of winning you ALL—parents and children—young and old—to Christ. Still I am thankful that for these forty years my lot has been cast among you. I have indeed wished to be identified with the inhabitants of the town not only as a minister, but as a citizen and as a man; to serve you, according to my humble capacity, in all the relations of life. I hope my name will remain in your annals, and that posterity will not blush to read your "History."

It has been my privilege no less than my duty, to visit at your houses; to rejoice in your blessings; to be a guest at your marriage festivities—where I have officiated four hundred and seventy-five times; to enter also the chamber of sickness; to pray with and for you; to console the bereaved and to bury your dead. With me too you have sympathised in seasons of domestic affliction and bereavement. Our deceased loved ones lie side by side in the same hallowed ground, awaiting the resurrection morn. There I hope to lie: that, whenever my work shall be finished and life closed, I may be followed to the grave by an affectionate people;—and be thought worthy to have inscribed on the simple stone that shall mark the spot—"Here lies our Pastor, whose life was spent with us in the ministry of the Gospel."

Before I close, it seems appropriate that I should say a few things of the past in contrast with the present; at least to give a bird's-eye view of Concord as it was forty years ago. At that time the population of the town was estimated at thirty-two hundred and eighty; gradual and steady in growth, it is now about twelve thousand five hundred. Then the municipal affairs of the town were managed by a board of three Selectmen; now, by a Mayor, seven Aldermen and a Common Council of fourteen members. Then our school houses were all small one story buildings, most of them having large open fire places that would consume near a cord of wood in a week, and an attendance of about eight hundred scholars; now we have commodious buildings comfortably warmed by stoves, and an attendance of twenty-six hundred fifty-six scholars. Our central High School is a magnificent structure, which is at once an ornament to our city and an honor to the State. Forty years ago this main village was known as "the street"; now we have some *sixty* streets with their appropriate names,—the last, "Capital street."

Would you see how things looked in "the street" forty years ago? Come then, walk with me, and note the changes as we go along. Starting from Capt. Joseph Walker's at the North end, let us go down to Butters' tavern at the South end. First, notice the dwelling-houses standing at a conven-

ient neighborly distance apart, on the identical home-lots surveyed and laid out by Mr. Richard Hazen, in May, 1726; they are about equal in number on each side of the street. Count the taverns; — the “Washington House” kept by Mr. Lemuel Barker, in the shade of those four beautiful elms that front it. President Munroe stopped there in his visit to Concord in 1817. Just opposite is the cheerry tavern of Esquire John George; further down, the house and capacious stables of Richard Herbert, where every body found ready comforts; near the old Town House you see that substantial and fashionable hotel, with its dancing hall, kept by Mr. William Stickney. Next you come to the new and splendid “Columbian”, with its gaudy emblematic sign — John P. Gass. A little further on the east side is the old Phenix, just revived from its first ashes — the home of quiet and comfort for stage travellers, under the management of one whose calm and dignified presence was “law and order” to his house; nearly opposite, just over the line of the street, unfenced, the long yellow house and convenient appendages, kept by the sociable and accommodating Mr. Benjamin Gale; last of all, you reach at the South end, the eighth tavern, kept by Mr. Samuel Butters. “But, pray, sir, what did they want so many taverns for, forty years ago?” Partly, to accommodate town’s people who liked to step in and take a glass — all in fashion; but chiefly for the profit of it, and for the convenience in those days of travellers from northern New Hampshire and Vermont, who, in summers, came with great four and six horse wagons; and in winter with two and four horse sleds, loaded with produce on their way to markets in Boston, Salem and Newburyport. Concord “street” was a great thorough-fare; and we used to see even of a Sunday morning, fifteen or twenty of those loaded two and four horse sleds passing through the street in one continuous line.

Now if you please, beginning at Mr. Charles Hutchins’ at the South end, we will walk back and count the stores, as far as Mr. Francis N. Fisk’s, at the old Hanniford corner. — I make fifteen; and all of them sold *rum* by the glass to be drank at the counter, or in larger quantity, to be carried away!

Leaving the substantial farm houses at the North end, let us now walk down State street beginning at Mr. James Buswell's, and on the whole line of it to Pleasant street, you see but *eight* dwelling houses — seven on the west and only one on the east side. The beauty of State street forty years ago was the "old Bell school-house"! We need go no further; you have seen it about all, save two little one story houses on Green street; one, the former residence of Col. Gordon Hutchins, and the other occupied by Mr. George Hutchins with his young family. There were also three or four houses on Centre street, and as many more on Pleasant street west of the Dudley Ladd (13) house; the last in that direction being Judge Samuel Green's, which was thought to be quite "out of town." Be it remembered that forty years ago all the land west of State street and south of Pleasant street, was mere swamp and pasture land, with a few acres cultivated here and there for grass, or for corn and potatoes! Out of the street in other parts of the town very few of the houses were painted. I think there was not a carpet on any floor in the West Parish, perhaps one exception; but the best rooms were sanded or painted yellow. There was then but one *piano-forte* in town, and that was played by the accomplished daughters of Mrs. William A. Kent. I remember the first large mahogany armed chair in town, that cost fifteen dollars, and was looked on as *extravagantly genteel*!

The two best houses in town in 1825, were Esq. Charles Walker's at the North end, and Col. William A. Kent's on Pleasant street where the South Congregational Church now stands.

If you please now to extend your walk out of "the street" into the West Parish as far as Fisherville, I will introduce you to some of the venerable old men who lived in that section. First, we come to the house of Mr. Ephraim Farnum, and next his cousin Moses,—substantial farmers. Here is the dwelling of honest Amos Abbott, who though he lived to be 80 years of age, did not live long enough to know the value

(13) This is the old yellow house still standing, near South street corner. Judge Green's house is the pleasant location now owned by Amos Dodge, Esq.

of "Rattlesnake hill", for which his grandfather paid fifty cents an acre. (14) Soon we reach the house of Isaac Dow, Esq., and Mr. Orlando Brown's, whose tavern was famous in those days. If we keep on the direct road to Fisherville, now a thrifty populous village of two thousand inhabitants, we shall find *nobody* there; but down on the interval the Rolfes' and Chandlers' live in one story houses. Turn westward, and as we pass through the "Borough", call on Mr. David Elliott, and talk with his aged mother who used a foretime to walk six miles to meeting with a babe in her arms. Crossing the Contoocook river visit the Hoyts, and Dows, and Runnels' of "Horse hill"; and if you do not think it too far, go to Mr. Moses Swett's, whose house was a mile beyond the "Mast Yard," but who was as regular to meeting all weathers and seasons, as some who lived within a stone's throw. (15) Returning let us take another road, and we shall see at his anvil Capt. Samuel Knowlton, himself as "true as steel;" in full sight on the top of the hill lives Timothy Carter, *Justice of the Peace* for that part of the town. Thence we shall see Abbots, of the pure Puritan stock, too numerous to mention; there too is Capt. Samuel Davis, of revolutionary memory, and Richard Flanders close to Hopkinton line, whose children and children's children tread in the same long trodden path. On another road call on Capt. Joseph Farnum, who read his large Bible twice a day, till he died at the age of 97. We will not fail to visit Mr. Stephen Farnum, on the well cultivated *heir-loom* farm where now lives his son Isaac, the second oldest native born man in town. Coming homeward on the "Little Pond" road, we shall meet Mr. Eben Fisk, who, with *one* eye, could see better than most men with two; also, Nathan Ballard, senior, who never was sick a day in his life, till he died—at the age of 90.

Excepting the changes in generations that forty years have produced, with laudable improvements in dwelling houses,

(14) This hill containing about one hundred acres, is composed of granite of the best quality in New Hampshire; extensively used in building.

(15) By the travelled road, Mr. Swett lived about eight miles from the meeting house.

school houses and farms, the West Parish people are to this day the truest representatives of the original settlers of the town.

Now, if you please to pass over "Federal bridge," without noticing on the way steam-mills for tanning leather, railroad tracks, and "Horse-shoe pond" half drawn off, I will make you acquainted at once with Jeremiah Pecker, Esq., a man of shrewd observation, facetious speech and ready wit; next, Jonathan Eastman, senior, Esquire, of large hands, large heart and large round-about common sense, with the noble soul of an old patriot, raising up a family of sons to honor and perpetuate his name, and to stand by their country whether in peace or in war. We will also make our respects to Stephen Ambrose, Esq., the gentlemanly trader of East Concord, one of the "old board" of selectmen, representative to the General Court and influential for many years in all town matters. You will be pleased also to see Capt. John Eastman, straight—in more senses than one—of few words, but always to the point. On the "Mountain" lives Jacob Hoyt, Esq., full of the memories of early times. Near by is Capt. Jonathan Ambrose, and his wife—always glad to see you. We will not call on Mr. Philbrick Bradley, but pass along half a mile further to Mr. Samuel Goodwin's, who used to sit on the sabbath in the old man's seat under the pulpit with his red cap on. Over in "Snaptown" district you will meet Mr. Asa Graham, the Virgins, and Moses Gale, all respectable and useful citizens. On the other side of "Oak hill" you will see the patriachs of that neighborhood, the polite Mr. Anthony Potter and Mr. Richard Potter, senior, who with a wooden-leg of his own manufacture, could run and wrestle, and, in hoeing, keep up with the boys, at the age of 80. The ponds and hills and farms of East Concord, are much as they were forty years ago. But, there is a new generation!

I would be glad to walk with you further and tell you of the lawyers and physicians of Concord, forty years ago; to point out the new roads, and bridges, and elegant dwelling-houses which adorn our city. We would visit and admire,

what forty years ago were beyond the dreams of any inhabitant of the town, the steam-engines, railways, gas-works, photograph galleries and telegraph offices; and last of all we would walk in the old burying ground where the greater part of the past generation sleep; and, finding that—though enlarged once and again—too strait for them, we would go to “Blossom Mount,” and standing in silence by the beautiful monuments that already crown it, we would drop a tear at the thought, that ere forty years more shall have passed away, as many as *twelve thousand five hundred* inhabitants of our city will have been numbered with the dead!

Here we part—never to meet in like circumstances again. Farewell!

NOTE.

The foregoing exercises occupied nearly three hours. The pastors of the several Congregational churches in Concord—Rev. Messrs. Tenney, Parker, Jameson and Jewett—occupied seats with Rev. Dr. Bouton, and in pews near the desk were clergymen of various denominations, here and elsewhere. We noticed Rev. Messrs. Savage of Bedford, Day of Hollis, Wallace of Manchester, Young of Laconia, Maltby of Taunton, Ms., Webster of Hopkinton, Ms., Savage of Franklin, Hayward of Dunbarton, Downs of Lebanon, Eaton of Henniker, Moody of Canterbury, and Condit of Salisbury, severally pastors of Congregational churches; also, Rev. Drs. Cummings and Flanders, pastors of the Baptist churches here; Rev. O. C. Baker, one of the Bishops of the Methodist church, and Messrs. Adams and Thurston, Presiding Elders of the Concord and the Claremont Districts of the N. H. Conference; Rev. Mr. Leavitt, pastor of the Methodist, and Rev. Mr. Nutting, pastor of the Freewill Baptist Church, Concord; Rev. Silas Curtis, Agent of New Hampton Institution, and Rev. I. D. Stewart, of New Hampton. The following clergymen, without pastoral charge, were present: Rev. Benj. P. Stone, D. D., Samuel Utley, A. W. Fiske, of Fisherville, Rev. A. Brown, and Messrs. Manning, Kendall and Gay, of East Concord.

Amongst the assembly we saw several of our most aged citizens: Isaac Farnum, Samuel Herbert, Jonathan and Robert Eastman, Matthew Harvey, and Aaron Shute—each more than eighty years of age.

The congregation separated at two o'clock.—[*N. H. Statesman.*

RECEPTION SERVICES IN THE CITY HALL, AT SEVEN O'CLOCK
IN THE EVENING.

At seven, P. M., the City Hall was lighted, and people in large numbers soon gathered within it. The only decoration upon the walls of the spacious apartment were the words and figures, placed above the platform, wrought in evergreen—"OUR BELOVED PASTOR: 1826—1865." At half-past seven, the meeting was called to order by JOSEPH B. WALKER, Esq., chairman of the occasion, who requested the venerable Rev. THOMAS SAVAGE, of Bedford, to invoke the divine blessing. At the close of the invocation, Mr. Walker spoke as follows:

Ladies and Gentlemen: In behalf of the First Congregational Society in Concord, I have the honor to bid you a most cordial WELCOME to the exercises of this evening.

To you in particular, ladies and gentlemen of the *West Parish*, who, some thirty-two years ago, went out from us and established a flourishing society of your own in that part of the town; and to you of the southerly section of the city, who a little later withdrew from us and formed another whose numbers now exceed our own; and to you who, a little later still, left us and built up a fourth at East Concord; to each and all of you I say, welcome! welcome! Nor do we forget you who have come down here from the banks of the Contoocook, representatives of a colony younger by a generation than either of these. Children of the West Society, as grand-children, the *old North* greets you and bids you welcome.

And to you, neighbors and friends of other denominations, I offer a most cordial welcome. We have ever watched with the deepest interest the progress of your several societies, and rejoiced in their prosperity. And we are glad to see you, also, who have kindly come in here from abroad, and whose presence enhances the pleasures of our meeting to-night. We welcome you. To every one here present we say, Welcome, welcome, thrice welcome!

The people of Concord have ever been a church-going people, and it is an interesting fact that the very first house erected by the settlers of this town was the meeting house. To this rude house of logs our forefathers were wont to repair on the Sabbath for worship, and at times with arms in their hands.

Within its rough walls the church of this society was formed, and its first pastor ordained, one hundred and thirty-four years ago. The church still lives. For fifty-two years the first pastor discharged with fidelity the sacred duties of his office, and resigned it only with his life. He was succeeded by the Rev. Israel Evans, who had previously served his country as a chaplain in the Revolution. His pastorate continued for eight years. Rev. Dr. Asa McFarland followed him, and performed, with distinguished ability, the ministerial work for a period of twenty-seven years, at the expiration of which, in consequence of declining health, he resigned his ministry, and was immediately succeeded by our present pastor, just forty years ago this day.

That the present occasion should be one of deep interest to the members of this society is but natural. Our pastor has been with us forty years. He has ever sympathized with us in all the varied scenes of life; encouraging us in our trials, consoling us in our afflictions, rejoicing with us in our prosperity, and ever reminding us of a better land and a higher life. He has ministered at our marriage altars, he has sprinkled, with the pure waters of the covenant, the foreheads of our little ones. He has buried our precious dead.

To many of us he has been our *only* pastor, and we have never known another. He smiled upon us in our childhood, he advised us in our youth, and we enjoy his counsels in the years of our maturity. That we should love and honor him can be a matter of surprise to no one.

But his labors have extended beyond the confines of his own parish. As a citizen, he has ever been earnest in promoting the welfare of the town.—No one has rejoiced more in its growth and prosperity. No one has been a more decided and active friend of every good cause among us. He has done

what he could to advance the moral and religious welfare of our community. He has labored for the improvement of our schools. He has rescued from oblivion and preserved for us our history. He has been with us forty years, and it is, I doubt not, as he this morning told us, the desire of his soul, that, when flesh and heart shall fail him, his ashes may repose in the soil of the beloved city of his adoption. "*Serus in coelum redeas!*"

The last forty years! what changes have occurred during this important period. Forty years ago Concord was a quiet, rural village, of some three thousand inhabitants! Excepting the small one of the Friends, there was but one religious society in the town. The meeting-house bell called the people to their breakfasts, their dinners and their beds. A simple life was the life of our fathers. There was no railroad in the United States. The great manufacturing interest of the country was in its infancy. The electric telegraph had not been dreamed of.

To live over again the past, and recount some of the scenes of these last forty years, is one great object of our assembling here to-night.

The chairman on closing, called upon Rev. Mr. TENNEY, pastor of the Congregational Church and Society in West Concord, to speak in behalf of his people, who advanced to the platform and said:

I am requested, on this pleasant occasion, to say some thing, chiefly of the results of the West Parish religious organization, which was the first off-shoot from the First Church and Society.

The West Parish Society was organized early in 1832, and finished their house of worship late in the autumn of that year. After its dedication, in January, 1833, the venerable Dr. Harris, of Dunbarton, was employed to supply the pulpit; a man, whom, by reason of his age, none would think of settling. They were unwilling to begin a long series of candidatureship. Their present and only pastor commenced and ended his labors as a probationer, in two Sabbaths and six week days. The organization of the church and installation of the pastor occurred April 3.

The prime movers in the enterprise were staid and thoughtful men; not given to change or easily turned from their purposes. Still, the mass of the population, being remote from the centre of worship in the town, were not habitual attendants. But the early out-pourings of the Holy Spirit upon the community soon gathered a large congregation, and bound them strongly together. There was a continuous revival for the two first years, resulting in the addition of fifty-eight to the church. Since then we have enjoyed seven revivals, more or less extensive, in the parish, and resulting in from thirteen to fifty-three additions each to the church. There have been but two years, since our organization, but that more or less have been added to our fellowship.

The whole number who have belonged to the church is four hundred and twenty, of whom about two hundred are now in communion. In 1850 we dismissed several members, to be organized into a sister church in Fisherville. That movement lost us about one-fourth of our pecuniary support, and about one-fourth of our Sabbath congregation. The society, however, continues able to meet promptly all its pecuniary obligations, and the Sabbath congregation compares not unfavorably with neighboring rural congregations. Let God be praised for the past and the present.

I hardly need say that I sympathize deeply in the memories and present realities of this occasion. Forty years' ministry over the same people by one man shows God's condescension and goodness to his servants, and shows the gracious diligence and fidelity of the pastor, and the stability and good judgment of the people. Few pastors and churches would bear such repeated and large depletion, and yet maintain a standing so respectable in numbers, and abundant in wealth. Forty years' ministry! who can bear the review or the final consequences? The preaching of some eight thousand sermons, the prayer-meetings, the addresses on temperance, to Sabbath schools at home and abroad, parish visits, visits to sick beds, funerals, &c. What pastor, what people, can meet them all in the final day, but by refuge in atoning blood?

Personally I thank my good Bro. Bouton for his cordial reception of me, into what was a pleasant part of his parish, thirty-two years ago. Our parishes have been adjoining—to some extent intermingled. We have intermingled our services, and exchanged services, in all forms, and at all times—in sorrows and in joys—and not a discordant word, in any social intercourse, which has left a sting behind. May he, in the exuberant language of the East, live a thousand years, and his people of the present generation, as of the past, be savingly profited by his ministrations, and at last pastor and people rejoice together in brighter and better worlds.

Hon. N. G. UPHAM spoke as follows in behalf of the South Congregational Church :

Mr. Chairman :—The organization of the South Congregational Society is so recent that any reminiscences in regard to it must be very brief. I will, however, state that I was one of the original number of those that in the year 1837 left this church and society for the purpose of joining in the formation of a society at the lower end of the village ; and I desire to say, now and here, what was perfectly well known at that time, and what our proceedings fully show, that we left from no disaffection and no dissatisfaction with this church and society, or its highly esteemed and respected pastor. We left solely because we thought it our duty to leave under the circumstances of the times, connected with the rapid growth and extension of the village at the south end of the street, and the increase of our population there. It was believed that the interests of religion and the interests of our community, the prospective interests at any rate, required that there should be a second Congregational Church and Society established in that portion of the village. After some consideration of this subject, the conclusion was finally formed that the time had arrived when this new organization should take place.

One of the first questions that arose with those who were proposing to leave, was how the church could be erected to accommodate the society. The suggestion was made at a meeting of a small number of individuals interested in the subject, that the only way for us to provide a church for the society was for some half dozen of us to go forward and construct it ourselves and rely for remuneration upon the sale of pews. Our Society was formed at that time, consisting of Deacon Fletcher, Messrs. Asaph and Samuel Evans, Amos Wood, George Kent, George Hutchins, Gen. Low and myself. We entered into an agreement to go forward and erect a church.

The first church was erected by these individuals ; the pews were afterward sold and such compensation as the original proprietors could derive from it was rendered to them. This church, at the time of its first organization, as those who listened to the very interesting discourse of this morning know, consisted of about twenty male and forty female members ; in all sixty-seven. We located the church far south in order to interfere as little with the North Church as possible. We gathered together shortly a congregation sufficient very nearly to fill the house, and at the expiration of the pastorate of our first settled minister, Mr. Noyes, the members of the church had increased to two hundred and twenty-five, and we have gone on with a similar ratio of increase to the present time. I think I may say, that any anticipations, originally formed with regard to the necessity and the advantage of a church located as ours was, have been fully sustained. We trust, under the blessing of God, it has been useful in promoting his cause, and in the promotion of those interests that pertain to us as a thriving, intelligent and moral community.

Mr. Chairman,—The matter most interesting to the South Congregational Church and Society is the fact of its relation to the parent church and society with whom we have been associated this day. It has been of interest to every member of our society. It seems as though once more the bond that formerly united us has again brought us together. We look back to the past with fond remembrances, and cannot help looking forward to the next forty years, when the present inhabitants of this city will be outside of the limits of the present population, in yonder cemetery. We shall ever remember, Mr. Chairman, with the kindest interest our former connection with this church. We have ever lived in the most perfect harmony. We have labored under one

common head, and I trust that these relations of union and harmonious action will long continue to exist, not only between us of to-day, but between all who may hereafter be connected with these societies, so that as the needle turns ever to the north star, the feelings, the sympathies, and the best wishes of every Congregational Society in Concord shall turn to the common head and parent of them all, the OLD NORTH CHURCH.

Mr. Walker said that when the Massachusetts surveyors came to lay out this town, they were directed to lay it out on the east side of the river, but that they reported it was too mountainous. It was not so mountainous but that they had a church, and he called on Judge Potter to give some account of the mountain church.

Judge Jacob A. Potter stated some of the causes that led to their separation. In 1841, several individuals on the east side held a consultation in regard to the religious condition of that part of the town. The young folks were disinclined to go to church on this side, as they were not so well clothed. It was proposed to Mr. Bean to build a church. He declined to build it alone. He offered to build half with Judge Potter and his brother. Dr. Bouton, being consulted, advised the building of the church, and an organization was made April 12, 1841, with eight members. On June 9th, following, the frame was raised, and Dr. Bouton made an address, and Dr. Cummings offered prayer. The meeting house was finished in the fall, and the pews sold for enough more than the cost to purchase a bell. The church was organized in March, 1842, with fourteen male and thirty female members. They have since had three pastors, including the present one.

Rev. Mr. Jewett, of Fisherville, pastor of the *grandchild*, was next called upon. He said he trusted the child was well and healthy, and would yet grow larger. He considered that a pastor of forty years standing was a sight worth coming to see. When a boy of fourteen, at Hampton Academy, the boys there were comparing ministers, and the Concord boys said their minister was not more than so high (indicating a short man,) and was so deep you could not understand more than five words he said. He had a great desire to see and hear their minister, and had been gratified, but found no difficulty in understanding him clearly.

A letter was read from Gen. Amos Pillsbury, of Albany, N. Y., regretting his absence, and suggesting the names of prominent worthies of the past. Col. Kent was called upon to give some information about them.

Col. Kent said he could not forbear to express the satisfaction he felt at being present on this occasion, so honorable to this ancient religious society, and so complimentary to the faithful pastor, who has served so long. His recollections of the society dated back for a period of sixty-five years. He could distinctly remember being in a procession of boys at the funeral services of Washington. He recollected the pulpit and galleries of the Old North, draped in black. He could never forget carrying the foot-stove for his mother, the only fire allowed in church. The square pews, with seats hung on hinges, elevated during prayer time, and at the close falling with a bang, like the report of a well drilled military company, came vividly before him. It was there that he received the formula of baptism. It was there that he worshipped for many years, till the increase of the town permitted the organization of other societies, for those who differed in religious impressions. He had many memories which crowded upon him, of the changes in the habits of the people, and in the mode of traveling. In 1805, being at Atkinson Academy, the only way he could return home was on horseback, by a horse led up by the post rider, who went over the route once a week. In 1811, the town had barely enough rateable polls to send two representatives. Now they send ten. This was unusual in an inland town. Then Hopkinton was considered the emporium, and was the rival of Concord. He closed with an expression of good wishes for Dr. Bouton and the Society.

Judge Perley, of Concord, then arose and addressing Dr. Bouton, said that he was charged with the agreeable duty of presenting him, from some of his parishioners and others of the city, with a slight token of their estimation and affection on this fortieth anniversary of his settlement as pastor. The relations between pastor and people during this time had been cordial and harmonious. It was not only as a pastor, but as a christian gentleman and

a patriot that he was held in esteem. He expressed the gratitude and kind feelings which all classes of people entertained for him, and the hope that his labors might be long continued.

Dr. Bouton spoke in reply :

I feel oppressed by this expression of kindness from you, sir, and from my people, and those other citizens of the town who have presented at the same time any testimonial or contribution for my benefit. I have ever felt it to be the great privilege of my life that the providence of God led me to become a minister of Christ and a citizen of Concord. When I became connected with the people of this place, and they adopted me, I adopted them, and I have desired always that I might be identified with them. I have never seen the time when I desired to be removed from Concord. I will take the liberty here to say that in the course of my ministry I have received, again and again, applications for removal. Silently, in every case, I said, No.

As it was clear to my mind that the providence of God directed me to Concord, I decided that I never would take the first step toward a removal, and that I never would encourage any application for a removal, unless it was evident that the people who called and settled me desired it, and that I have not yet seen.

In regard to the connection which I have sustained towards other religious denominations, I take the liberty of saying that I have desired to cultivate a truly catholic spirit towards them.

When our friend Col. Kent, who has just spoken, with his venerable and highly respected father, and other citizens, formed a new society, I felt a high respect for them as individuals and as citizens ; and although their withdrawal affected the strength of the old society, and I sincerely regretted to part with them, I felt that they were the judges of the reasons which influenced them, and that those reasons should always command my respect. I thank all the members of the several churches and societies, not particularly connected with the Old North, for the respect that they have shown to me during my residence in the city. I have no desire to enlarge on this subject, but as I have said, I feel oppressed with the kindness expressed in this offering of my people. I thank you from my heart. I desire spiritual blessings upon you, my beloved people, and upon all the inhabitants of this city, and my humble desire and prayer to God is, that we may be enabled to improve the distinguished privileges which, as citizens of this place, we enjoy, and that we may be enabled to transmit to those who come after us the precious inheritance we have received from our fathers.

A short recess was then taken for social intercourse, after which the audience was called to order, and the following hymn, written by Rev. Ezra E. Adams, D. D., of Philadelphia, Pa., and a native of this city, was sung by the choir :

With their labors, hopes and fears
With their raptures and their tears,
Gone into the silent spheres—

Forty years!

Laud the Pastor's work to-day,
Who to such as went astray,
Pointed out the better way

Forty years!

Watching at the bed of pain,
Praying he may not in vain
Tell men of a Saviour slain—

Forty years!

Fellowship of kindred souls,
Welcome into many folds,
Warning from perdition's shoals

"Forty years!"

List—the echo from the street,
Trod by his most willing feet,
In his walks of mercy meet,

"Forty years!"

From the pulpit and the pew,
 From the aged, honored few,
 Who his true and just life knew—
 "Forty years!"

From the still and solemn mould
 Of the youthful and the old,
 Whom our arms did once enfold—
 "Forty years!"

O'er the dear and blessed past
 One fond glance of memory cast,
 Say one *farewell*, to the last

FORTY YEARS!

After the recess for social intercourse, Rev. C. W. Wallace, of Manchester, was called upon, and said that it afforded him pleasure, after having passed through a similar occasion, though much inferior in length of service, to be present, and listen to this occurrence. As muslin de laine is stamped indelibly by passing through rollers of brass, so the pastor of this society has been stamping himself and the doctrine of Jesus upon this society and community, where they will remain forever. He has often asked himself what it was that bound this pastor and people together for forty years. There were often many disturbing questions, political and otherwise. He had made a compact with his people that if they would keep politics out of the Bible, he would keep the Bible out of politics. While he had got along well generally, disturbing influences had jogged the pastor here a little, but only a little. It was not well to have too much uniformity. There was undoubtedly something in the people that caused this long union, and also something in the man. Being in a machine shop one day, he saw a man pouring melted lead into one side of a pulley fastened to a shaft. He asked the reason, and was told that it was to balance it, so that it would run without jar. That is the secret here. He did not think Dr. Bouton was so much more eloquent, or more learned, or had more talents, in many respects, than a great many others, but he did think he was just like a well-balanced wheel.

He turns rapidly and without any friction. He is a man whom nature has kindly endowed with good abilities, which have been aided by a good education. He was also endowed with common sense. He was a good brother and a good pastor. It might be possible to find a man superior in some one thing, but not in all together.

His personal relations had always been pleasant. He spoke of the frequency with which he had taken counsel of him, and said it was always safe to follow it. This counsel advised his settlement in Manchester. Once when his people desired him to publish some sermons, he consulted Dr. Bouton, and the sermons did not appear.

Rev. Mr. Maltby, of Taunton, a classmate and roommate of Dr. Bouton, at Andover, was next called upon. He spoke of Dr. Bouton as a student, as one who never failed to attend to all his duties. It was made a rule by them when they saw other students endeavoring to get excuses for not doing any of the allotted tasks, never to be unprepared, either for class work or for their parts in the societies. He was remarkable for his indomitable industry, which had no doubt contributed to his great success here. It was this that always led him to be prepared on Saturday noon for the Sunday's sermons. He spoke of the fruit of the forty years of labor, and enumerated some of the results that must follow. He expressed the hope that his days might be long in the land.

Rev. Dr. Young, of Laconia, said that for a time he was a classmate of Dr. Bouton, at Andover, and that he was then remarkable for his habits of study, and his christian consistency of character, and good common sense. He afterward preached the installation sermon, when he was settled at Laconia. He spoke of the frequent aid he had received from Dr. Bouton, both in the pulpit and out of it, and how he had been benefitted by his example and counsel. The sermon in the morning, if intended to be a full record of his labors, did not fairly state his services in this respect in other places in this

State and out of it. He was glad that his labors had been so appreciated here, and joined in the wish for the long continuance of his pastorate.

Rev. Dr. Cummings, of Concord, expressed his pleasure at being present. Dr. Bouton forty years ago, was not a minister in Concord, but *the* minister of Concord, and such he would always continue to be, in spite of the increase of other churches. His acquaintance commenced in 1832. At that time Dr. Bouton called upon him, and at the close of the call. Dr. Bouton drew himself up—and he always stood up high when he was going to say anything of importance—and said, "I am a Congregationalist." Dr. Cummings replied and said, "And I Baptist." This was always the key-note of their intercourse. He was always a straight-forward and consistent Congregationalist, as he (Dr. C.) had tried to be a straightforward and consistent Baptist.— Their relations, for these thirty-three years, had been pleasant and harmonious. They had been associated together in many labors; they had prayed with each other in the Conference Meetings; they had exchanged with each other; they had visited the schools together. He always knew where to find Dr. Bouton on any great, moral questions. He was a man who could always be relied upon, which was a great thing to be said of any one.

Rev. Henry E. Parker, of Concord, expressed his hearty sympathy in all that had been said. His relation with the First Church had always been cordial, and his reception by the people pleasant. He looked with amazement upon a pastorate of forty years. The most beautiful islands of the Pacific are built up by the successive accretions of unknown periods, and he thought the pastorate of Dr. Bouton appeared in the ecclesiastical history, not merely of our city but of our State, like a magnificent coral island, which has arisen through long, long years, steadily growing, until finally it has become crowned with the palms and beautiful verdure of the tropics.— He spoke of the dash (—) in the inscription between 1825 and 1865, and suggested that the name BOUTON ought to be inserted there instead of it, for his name really filled the gap. In the history of our city, a large portion of all that has occurred has been connected with his name. He spoke again of the duration of his pastorate. Pastors now-a-days are too much like those who moved so often that at the sound of the wagon the very hens turned on their backs to have their feet tied. They were always ready for transportation. But the pastorate of Dr. Bouton could be compared to Solomon's temple, which was forty years in building, and then was a complete and beautiful structure.

The exercises were concluded by singing a hymn to the tune of Old Hundred, the assembly rising, when the pastor pronounced the benediction, and the people, at 10 1-4, dispersed.

A CARD.

The subscriber, with his family, hereby expresses his most grateful acknowledgments for the kind and generous gifts and testimonials he had the honor to receive on the Fortieth Anniversary of his settlement as Pastor of the First Congregational Church and Society in Concord:

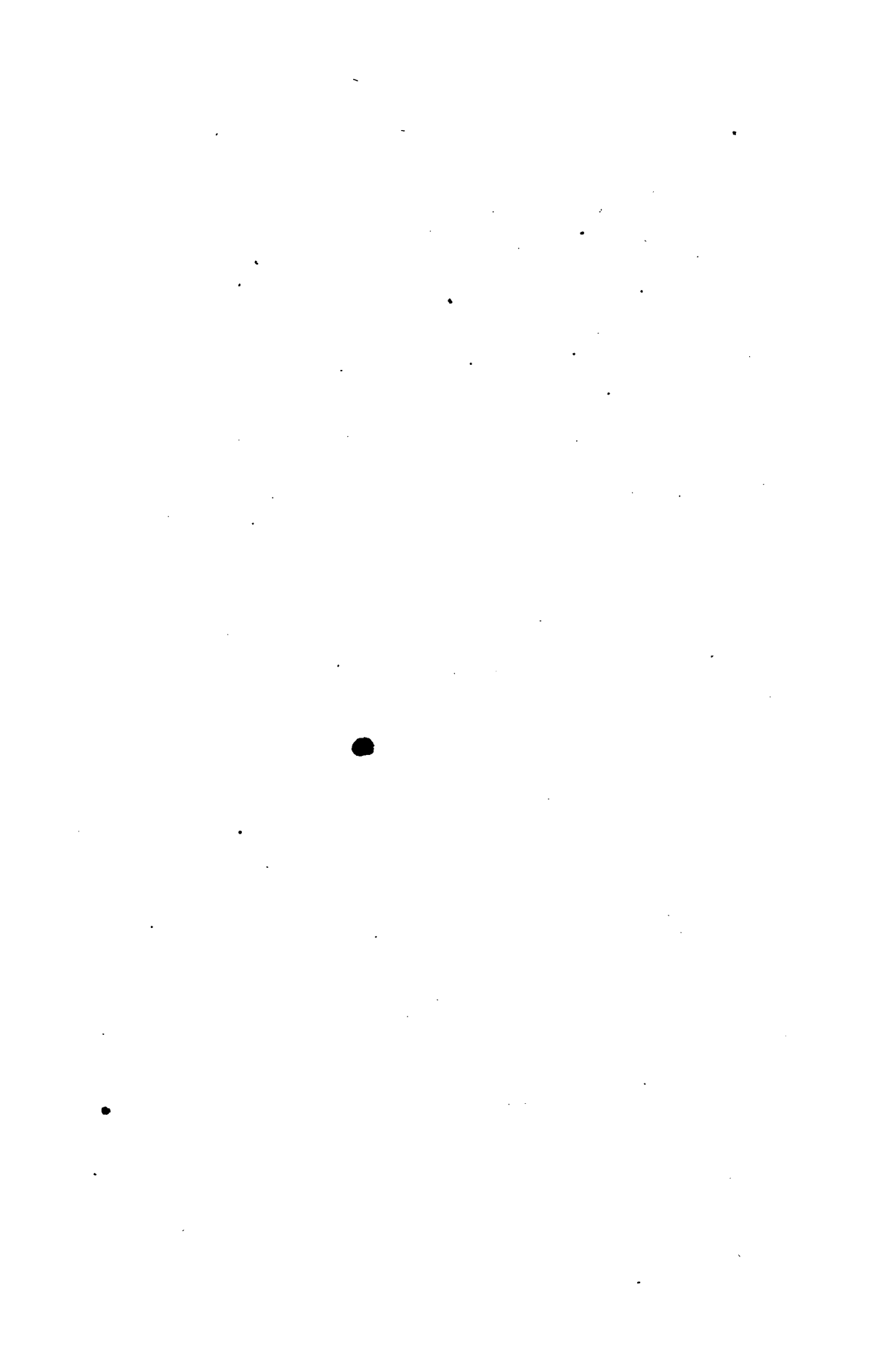
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|--|----------|
| 1. From the beloved people of his charge, | \$891 10 |
| 2. From citizens, not of his congregation, | 240 00 |
| 3. From friends out of Concord, | 225 00 |
| 4. An elegant easy chair from George A. Blanchard, Esq., of Dubuque, Iowa. | |
| 5. A beautiful Dressing gown from younger members of his Sabbath School. | |

Mrs. BOUTON unites in special acknowledgments for the very valuable and acceptable tokens which she received from friends, in commemoration of the twenty-fifth anniversary of her marriage,—including a rich cashmere shawl and silk dress, from ladies of the society.

N. BOUTON.

Concord, March 24, 1865.

Besides the above, Dr. Bouton also received a munificent gift from his children—the whole amounting to about three thousand dollars.



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